

# CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. I.

HARTFORD, FRIDAY MORNING, OCTOBER 5, 1838.

NO. 29.

THE CHRISTIAN SECRETARY,  
IS PUBLISHED EVERY FRIDAY MORNING, BY  
**REV. ELISHA CUSHMAN.**  
Office, corner of Main and Asylum Streets,  
Third story, entrance on Main Street.

## Terms.

Subscribers in the city furnished by the carrier at \$2.00 per annum.  
Papers sent by mail, at \$2.00 payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more subscribers.  
ADVERTISEMENTS will be inserted on the usual terms of advertising in this city.  
All letters and communications on subjects connected with the paper, must be addressed to the Editor—post paid.

J. H. LATHROP & CO. Printers.

LETTER FROM BROTHER KINCAID.—The following letter from our devoted brother Kincaid, to brother J. Delany, of Ticonderoga, N. Y. we find in the Vermont Telegraph. It will be read with interest by every friend of the cause. The advice to young ministers, especially, is worthy the careful perusal of every one entering upon that office.

MERQUI, Dec. 29, 1837.

My Dear Brother Delany,—Your very kind and very interesting letter, dated Fondsbush, April 20, has just reached me.—Thank you, very much, for all the information you have given me relative to your movements, and also of the church in that village. I have much to say about that much loved flock of Christ—their trials, and their blessings—but it can be of no service, and my time will allow of only a hasty letter.—How wonderful the providence of God! It is but a short time since I baptized you in the waters that wash the shores of Burmah; and now you are on the watch-towers of Zion in the new world. Let us sing,

"O! to grace, how great a debtor!"

You are in a lovely field, surrounded by a warm-hearted, intelligent people, who know how to appreciate that blessed Gospel that "brings life and immortality to light." I have preached the Gospel in almost every part of that country, and recollect the precious seasons I enjoyed, not only in public, but in private. They are days long since past, but not forgotten. You will remember me to those dear friends. I dare not begin to mention names, for I should fill a whole sheet without getting to the end.

Before getting this, you will have heard of the civil war in Burmah, and how it has affected our missionary operations in Ava. Up to the present time, all is dark; yet I have hope that it is only preparatory to the coming of a glorious day. Thousands and thousands have heard the Gospel in Ava, and the neighboring cities. The new king has heard more of the eternal God, and of the Gospel of Christ, than any man that has ever sat on that proud throne.—There is, too, a church of Christ in Ava, praying to that Mighty Being in whose hand is the destiny of kings and of empires. What if the heathen rage, and the people imagine a vain thing—what if kings and nobles take counsel together, saying, Let us break their bands asunder? Shall their counsel stand? No: the kingdom of Christ must rise, the Lion of the tribe of Judah will prevail.

I should be gratified to give you a full history of the past twelve months, but it would fill a book. From journals and letters sent to the Board, you will learn the principal facts. I hope to be in Ava before long, but cannot say with any degree of certainty, as the whole country may soon be involved in war.

How happy I should be to spend a day or two with you! but as this cannot be, I will be thankful to our Heavenly Father for the privilege of writing. You know what a deep interest I have always felt for your happiness and usefulness. Now that you are a recognized minister of Christ, a teacher of God's people, I feel anxious that you should grow stronger and stronger. If I give a few words of advice, I know, you will receive it kindly. Many young ministers, as soon as they become pastors of churches, lay aside all study, except what will just suffice for the next sermon. The reading of such men is invariably superficial, and the consequence is, their minds become feeble, and altogether incapable of any vigorous effort. They will read sermons, and memoirs, and a religious newspaper; but books full of profound thought are considered as dry and unmeaning. It is well enough to read one or two memoirs; but after this, one may read scores of books, and not get two additional ideas. Such a work as Butler's Analogy, read and understood, will be of more real service than dozens of lives and memoirs. Wayland's Elements of Moral Science, or Foster's Essays, will furnish more substantial mental aliment than shelves full of printed sermons. Sacred knowledge should certainly have the pre-eminence in a minister's study; but he should also study the works of God. He should give some time every week to the careful study of those sciences which unfold the perfections of the Creator, and help him to form more enlarged, as well as more just and elevated conceptions of the power, wisdom, goodness and majesty of the Divine Being.

You know what I mean—a minister should study the Word and works of God. He should be careful in the selection of books, to get the very best, and then study them with a determination to master every subject of which they treat. I think it is best to have two or three branches of study under a course of investigation at the same time.—For instance,—some branch of biblical or sacred study—some of science, and some historical or geographical subject. Two or three such subjects under a course of examination, furnish an agreeable variety to the mind; and it is all nonsense about having "too many irons in the fire." The fact is, a man that would not keep three or four irons from burning, would not take

care of one.—If a minister spend two days in the week besides the Sabbath, in faithful pastoral labors, he will then have four days' close application to study. In this way there will be a constant increase of mental energy—an ability to bring things new and old from the heavenly treasury. This practice, without method and without thought, should be resolutely avoided.

The way to make any study interesting is, to try and understand it, and the mind once awakened, soon becomes delighted with the new truths that break forth like stars in the firmament. Then we travel on amidst meadows, and flowers, and groves, and water-falls. I have known many people who could not read a half an hour, unless it be some fugitive piece, without falling asleep. The reason of this is obvious—they do not think. Let a person, resolute in his search for truth, take up one of the most dry and abstruse subjects, as he reads and brings the powers of his mind to the work of investigation and understanding his author, he soon becomes deeply interested. I think this will agree with your experience. But then, after a man becomes pastor of a church, if he is not resolute, there are many temptations to relax in his habits of study. Against these temptations there will be a constant call for watchfulness.

But I must stop, as my sheet is nearly full. Pray for us, my dear brother; and pray for wretched Burmah. My health has been very poor for a long time, though I have been able to be doing something all the time since we left Ava. Sometimes I feel very much discouraged about getting strong again. I hope however to have better news to write you by-and-by. Mrs. Kincaid unites in christian love. From other sources, you will learn particulars relative to the various missions and mission families. During the past year, five have died; and, on account of poor health, two have returned to America. I have a great many things to tell you, but no more time now. Write often, and very fully. Let me know how the church there is getting on—all the particulars I wish to know. Have you visited Galway, Northampton, and Edinburgh? All my old friends in Broadalbin, I remember with great pleasure. If I begin to mention names, where can I stop? I intend writing you again in about three months. Adieu, my dear Brother. May God bless you, and make you an able minister of Christ. In a few days I expect to be off among the Karens.

Yours, ever, affectionately, in the kingdom and patience of Jesus Christ,  
EUGENIO KINCAID.

## MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for October.

### BURMAH.

JOURNAL OF MR. KINCAID.

Roads—Soil—Cattle—Sports—Influence of females—Idols—Desire for instruction.

February 4, 1837. The morning was severely cold, the thermometer being down to 48 deg. Getting the boat under way, I set off on foot with two of my Burman boys, for the purpose of visiting the villages along the west side of the river. Just as the sun was rising, the fog became so dense, that it was difficult getting on. I make but a short stay in any village, as my time will not allow of it, but generally stop about ten or fifteen minutes, conversing with a few, and leaving one or two tracts, push on to another hamlet. It is a rare occurrence to meet with any thing that would be called a road in America. No provision whatever is made, either by the general government, or by the local authorities, for the construction of roads or bridges; and the consequence is, there are none in the whole empire, except in the immediate vicinity of large towns. When I come to streams of water, I must take off my shoes and stockings, and wade through; if the stream is not broad, nor the bottom rough and difficult, the boys carry me over. Large, deep streams, generally have ferries, though not always; in that case we swim, and run the risk of coming in contact with alligators. I have a life preserver, so that I am in no danger of sinking, but then it is uncomfortable being in wet pantaloons for two or three hours together.

The soil is rich and friable, and under judicious cultivation, would, probably, yield an hundred fold; but all the instruments are of the rudest kind, and the manner of preparing the ground, what might be expected of an oppressed, indolent people. In every village, I see large flocks of red, or, as they are called in America, neat cattle; yet in most villages the cows are never milked. The Burman religion forbids the slaughter of cattle, so that the only use they make of them, is to plough, and draw the cart. Except for riding, horses are never used. I see abundance of barn-yard fowls, but they are reared only for fighting; of this cruel sport the natives are passionately fond. In the middle of the day, and often at other times, they gather in groups under the shade of a large tree, and feast their eyes with cock-fighting. There is one redeeming fact; I have seldom or never seen a female in such circles. The females are far more industrious than the men, and, what is not generally supposed, they exercise as great an influence over the men, as in any other country in the world, at least as far as I am able to learn.

In twenty-one villages which I have passed to-day, have seen but one pagoda, and that was small. Many of the villages have not more than twenty houses, and the largest not more than a hundred. About one half of them have monasteries. In one of the largest villages, I went into the monastery. There are fourteen monks, fifty-three idols—most of them of beautiful marble, one of the clearest amber—and five books which might be easily read through in a week. After conversing with them a few minutes, I gave them one book and a tract.

A little after sundown, reached Thabea-man, a group of thirty houses, upon a high shore, and surrounded by beautiful rice fields. There is but

one small boat here besides mine, containing a young man, his wife, and two children. The oppression of the ruler has induced them to flee from their village, and seek a home among strangers. All they have of property is on board,—the female holds the helm, while her husband, with his oar or pole, pushes forward the boat.—They expressed much kind feeling when I gave them a tract.

5. The fog was so dense, that I could see but a short distance, and the dew fell like fine rain, so that I kept on the boat till eight o'clock, when we reached Ya-poke, a village of thirty-five houses. Having an opportunity to send to Ava, I wrote for an hour, and pushed off again. One of my men is very ill, and unable to sit up. He was seized last night with cold shivering fits, attended with acute pain in his back and limbs, and this morning has a burning fever. Two others are complaining, but do not give up yet.

About noon, came before Katha, once a city of some note, but now an inconsiderable town, said to contain two hundred houses. Its local position is very fine—standing on high rolling ground, on the west side of the river. To the east and south, is spread out an exceedingly fertile valley, of great extent, spotted here and there with villages—to the north and west, the country is uneven, and mountains are seen in the distance. I walked through the principal street; sat down in the verandah of two different houses, and conversed with a number of people, read a part of a tract, explained what was not comprehended, and gave away a few tracts and two books. Several Chinese were grouped together in one part of the town; but I believe one of the principal things in which they trade, is a kind of intoxicating spirit, manufactured in China, and brought here upon mules. There is here a very respectable looking bazaar, and I imagine considerable business is done. The whole interior, east and west of the river, is inhabited by Shyans. Now and then I see a Kakhyen, and from them have sought information relative to their race. During the afternoon visited several villages; all of them are small, and the people are devoted to agriculture. At dark, fastened to a sand-bank, having passed twenty villages. Let-pan-zen, a village of thirty houses, is about half a mile distant, but we are all too tired and hungry to go further.—Here are seven families living in temporary houses, and engaged in taking and curing fish.—While the men were boiling rice, and preparing dinner, I went among these fishermen, sat down with them over a comfortable fire, and soon got into an interesting discussion, and finally read and explained the first Psalm. When called to dinner, their interest was so much awakened, that they followed me to the boat through the dark, and many of them remained till I could sit up no longer. They urged me in the kindest manner, to call on my return, and begged tracts, which they promised to read carefully. I obtained much additional information about the Kakhyens, many of whom live in the neighboring hills.

Historical inquiries respecting the Shyans—Ruins—Unhealthy climate—Monheh—Hospitality of the Governor.

Early in the morning, passed Let-pan-zen, and on the opposite side of the river, another village of the same size. Near it, are the remains of an old fortified city, belonging to the same age, and similar in its construction to those I have mentioned before. There are several reasons for believing that the Burmans must originally have come from the north of India, and that they have gradually pushed their way to the south. Perhaps the time when Buddhism was driven from India, by the Brahmins, was the age when they emigrated. Be this as it may, the fact that the ruins of cities and fortifications increase as you go to the north, is an evidence that their progress has been south. Their most ancient inscriptions also, are in the Pali, or Sanscrit character, and it is likely the Burman character was gradually formed by rounding off the corners of the Pali, which are the same in number and power. It is supposed that few wrote, and fewer still spoke the Pali. If, in those ages, records were kept, they have been entirely lost amidst the unceasing wars and revolutions of the country. The Shyans, a people who originally broke off from the Chinese, have always been formidable neighbors, and have probably been the means of crowding the Burmans towards the Martaban gulf. In the reign of Alompra, about eighty years since, the Shyans were brought under the Burman yoke, though probably twice as numerous as their conquerors, and always superior to them in those arts peculiar to a half-civilized people.—The Burmans are more enterprising, more intriguing, and more haughty than the Shyans; and although the latter have often conquered Burmah, and placed their princes on the throne of Ava, they have never been able to keep possession long. The country through which I am now passing, exhibits the most convincing evidence of having once sustained a large and busy population. This population was Burman, as the ruins of cities, fortifications, pagodas, and idols, every where proclaim; and as I go to the north, these relics of past ages increase.—Burmans have forced Buddhism on the Shyans.

Since the energetic reign of Alompra, the Burmans have been settling on the banks of the Irrawaddy; but still the interior is inhabited by Shyans, not only east, but south, to the Khyendwen river, and even beyond it, to the foot of the Arracan mountains.

The country here bears much the same aspect as it did yesterday—level near the river, and uneven at a distance. To the east I can just discern the dim outlines of a long range of high mountains. In them are iron, lead, and silver mines, wrought principally by Shyans. Have passed the mouth of four small streams that empty their waters into the river at no great distance apart. A residence in their vicinity is considered peculiarly destructive of human life, or at least was so considered formerly, as it was made a place of banishment for state criminals, being a commutation for death. It is said the at-

mosphere is charged with a miasma, that induces a fever, from which few ever recover. Burmans and Shyans tell me, the fever is attended with a burning heat, much vomiting, and a total prostration of strength; that the skin over the whole body becomes yellow, and that few live beyond the sixth day.

Reached Kyouk-kyih at dusk, having passed only seven villages during the day. This is a pleasant little town, of two hundred houses, on the west side of the river, and is commonly the residence of the governor of the Monheh province. The city of Monheh, which is, also, the capital of the province, stands several miles inland, and is said to be a large place. The greater part of the population is Shyan, though the Burman language is extensively spoken. About half past seven, and as soon as my dinner was over, I called on the governor; he received me in the most friendly manner, gave me much information relative to the population of his province, and related much that was amusing and interesting about the Kakhyens. He ordered dinner, and, though I remonstrated, telling him that I had just dined, and would only take a cup of tea with him, it availed nothing. "A governor," he said, "should be an example to others, and how would it appear if I should let you go away without any expression of hospitality?" An ample dinner was soon spread out, and he joined me in eating it. Seeing my three Burman young men, he directed a table to be placed before them. After dinner the tea was brought, and placed upon a small table of pure silver.—The tea-pot was silver, and English made. The tea-cups, sugar-bowl, and milk pitcher were porcelain. In the place of spoons, we had pieces of palm-leaf. His wife and family were equally kind and pleasant with himself. I gave her a New Testament, and the governor two tracts—she appeared much gratified, and we had a long conversation on the subject of religion. When taking my leave, they said, We shall expect you at breakfast to-morrow. I excused myself—told them I was on a long journey, and must make the most of my time; but all would not do—I must come and breakfast with them.

7. After breakfasting with the governor and his family, I must look at his garden, which is very neat, but contains very little but flowers.—Made further inquiries about the interior of the country, and set off; but, on getting to my boat, found the governor's servants there, with rice, dried fish, and vegetables for myself and men.—He had also sent, as a curiosity, two Kakhyen spears, of singular construction. Gave a few tracts to some of the elderly men who came down to the water, and bid adieu to this pleasant little town, and its hospitable governor, about ten o'clock.

A Fair under the name of a Religious Festival—English and American Goods—Pagodas—Bells—Desire for tracts.

Our way, till one o'clock, is through a fertile district, with here and there a small village,—when we reached a large island, the lower part of which is covered with forest trees, and the upper part with pagodas, except near the water side where there is a very respectable village. On the east side of the river, also, is a neat pleasant village of one hundred and fifty houses, and several large monasteries.

A yearly religious festival is held on this island, and is one of the five largest celebrated in the empire. It commenced four days ago, and is to continue nine days longer. Boats loaded with men, women, and children, are incessantly coming in. Many live in their boats, but the greater part put up tents, made of mats and leaves of the palm. I should judge there were two or three thousand of these tents already up. They are so placed, as to form narrow streets, along which, under a temporary roof, is spread out all the various articles that are used by this people. If the people did not say so, one would not get the idea that religion was any part of their object. All are eager in buying and selling: each one is crying up the qualities of his goods, using the most extravagant language, to induce customers to buy.

Just around me, I see Burmans, Shyans, Paloungs, Yiens, Chinese, Kathayans, Asamese, and Kakhyens. Here are English goods, broad-cloth, cutlery, cotton handkerchiefs, and book muslin, all very coarse. There is American glass ware—I suppose American, for I see *Henry Clay* stamped upon some of it. The Shyans come here in immense crowds, and, without an exception, are dressed in blue cotton, while the Burmans are clothed in silk, of the most brilliant colors. The pagodas are all small, not more than twenty-five or forty feet high, but in number they exceed anything I have before seen in Burmah. They are neatly built, and several hundreds are entirely covered with gold leaf. In the top of each one, is inserted an iron rod, which supports a net work of iron, in form like an umbrella, and on the lower end of this net work, small bells are attached. From the clappers, flat broad pieces of metal are suspended, which, when agitated by the wind, make the bells ring. When I went among the pagodas, the wind blew fresh, and the sound was nearly deafening. There is a great variety in the size, and an almost endless variety in the tones of the bells. Here and there, as I passed along, is a brick zayat, completely filled with idols of all sizes, and of nearly every kind of material, though white marble, copper, and lead are the most common. To a believer in Buddhism, this scene altogether must produce a feeling of solemnity and awe—it is a wilderness of pagodas and idols; and then the endless number of bells ringing in the air above one's head, renders it impossible to hear a human voice; so that if you were separated from your guide, you would be lost, and might wander for hours, without getting out. As near as I can learn, this island became a place of pilgrimage, many hundred years since, through the influence of a very popular Shyan king, who built several pagodas, and a monastery, at great expense. But what gives the place its chief celebrity, is a tooth of Gaudama, placed under the first pagoda that was built.

Though the crowd of people were busy, buying and selling, yet many listened to my remarks and eagerly sought for tracts. I gave away about three hundred small tracts, and only two bound volumes. Perhaps a million of pages could be judiciously distributed, and they could be carried into eight different provinces. On inquiry, I found that the Shyans living east of this, and east of Bamau, are unable to read Burman, except now and then, a rare case; indeed, but few of them can speak Burman.

A little after dark, fastened up our boat at Ny-oung-ben-tha, a Shyan hamlet of twenty-five or thirty houses. While the men were making ready our dinner, I sat on the shore, talking with the people. Most of the men, and I believe all the women and children of the place, gathered around me. They seemed confused to hear me speak Burman, and occasionally use Shyan words. After inquiring about their domestic affairs, how they cultivated rice, cotton, beans, &c. how they made cloth, and how they taught their children to read—I got a lamp, and read to them a tract, occasionally explaining words and passages. They urged me to hear more, but my strength was gone, and it was nine o'clock. Two tracts were all that could be spared them.

Bold scenery—Sudden change—Missionary field—Caution in making inquiries.

8. The fog was so excessively dense, that only the dim outlines of the shores could be seen, till 8 o'clock. When the sun broke out, a great change in the scenery was apparent. We had left a wide and fertile plain, but were now hemmed in by lofty hills or mountains of rock, rising abruptly from the water's edge. One is at a loss to know what has become of the noble Irrawaddy, which is diminished to less than half its usual width, and is so still that you can hardly perceive any current. In looking forward, too, there is apparently no channel for the waters. Every few hundred yards the river takes an abrupt turn around the base of a rocky mountain, the sides of which, in many places, are nearly perpendicular, and present the appearance of having been worn down by the action of the water. In one place, the river is compressed into an exceedingly narrow channel, and the mountain presents a smooth, unbroken, perpendicular front, of about six hundred feet. The waters appear to lie perfectly still in this deep, gloomy cavern. The whole scenery is sublime and awful. The deep silence which reigns, is full of majesty. When one turns his head, and looks along up the side of this bold mountain of unbroken rock, till the eye reaches its frowning summit, the head swims, the nerves become weak, and one instinctively lays hold of something for support. The splashing of the oars, and the monotonous songs of the boatmen as they echo along the vaulted sides of these smooth worn rocks, is all that breaks the dismal silence. Not a ripple in the water, or a breath of wind; yet the men tell me when there is a heavy storm of wind, it roars and howls along the deep caverns in a most terrific manner. The Burmans call this place Kyouk-dwen: that is, "between the rocks." The distance through is four or five miles, and no doubt it would be an interesting field to the botanist and geologist. The upper part of these rocks is sand-stone resting upon a base of blue lime-stone. In one place I noticed swarms of bees, actively employed along the sides of the rock, two or three hundred feet high. Small holes could be distinctly seen, through which streams of these little animals were going out and entering in.

About 12 o'clock, without any change in the scenery, to indicate our near approach to habitable earth, we suddenly emerged from this wilderness of rocky mountains, into a wide and highly cultivated vale. I cannot conceive a more abrupt change from the most wild and magnificent scenery, to a beautiful and fertile vale, stretching away to the north and east as far as the eye can reach, and spotted with towns and villages in every direction. I made a very short stay in Zeng-pong, Tattai, and Pwai gong, delightfully situated agricultural hamlets, of eighteen or twenty houses each. A little further on, brought me to Sekon, a very pleasant little town of 150 houses, on the east side of the river. The houses are substantial and comfortable, and the streets moderately clean. The local situation is delightful. The ground is a little rolling, and about thirty feet above the water, and the river is as broad as at Ava. Fourteen villages and hamlets are in sight, and the cultivated grounds run away to the north and east, beyond the reach of the eye. The greater part of the people are Shyans, though they speak Burman fluently.

There are one small pagoda and two well finished monasteries, with four times as many idols as monks. Just above the town is a stream of considerable breadth, called also Sekon, which is an outlet for great quantities of teak timber. This stream is lined with Shyans. During the hour I halted here, I saw eleven boats come down loaded with people old and young, going to the great festival below. I have been a little particular in describing this place, because it is a fine location for a missionary. Besides the dense population of this delightful vale, who read and speak Burman, he would have easy access by the Sekon river to a great number of Shyan towns and villages; and also in the distant highlands are multitudes of Kakhyens, a people who from time immemorial have resisted idolatry. What a field is this for the evangelist! What man who feels for his fellow man, would not like to gird on the armor of God, and labor for the establishment of Christ's kingdom here? Passing a number of villages on each side of the river, just at dark came before Kyong-tong, once a fortified city, but now a village of 150 houses. While the men were preparing our dinner over fires kindled on the shore, I strolled among groups of people who were similarly employed, to seek information of the various parts of the country where they were acquainted. It does not answer for a foreigner and stranger to ask questions of this kind abruptly, or he will defeat his object. There



is a certain round-about way to get the confidence of natives, or nothing can be done. This, to a person worn down with fatigue, and very hungry, is a great tax on patience. I was successful, however, in drawing out several intelligent men, and finally closed by giving them several tracts, and explaining their contents.

9. Early in the morning, examined the village and its environs, and got into conversation with a number of the inhabitants. Two-thirds of the people are Shyans, and are much lighter complexion than the Burmans. The ruins of the old fortifications show that formerly this was a place of no small pretensions.

*Former invasion of this region by the Chinese, and awful slaughter—Arrival at Bamau—Chinese idol—Burman and Chinese heavens.*

Till about eighty years since, this was a great Chinese mart. It is noted in Burman history as the theatre of one of the most sanguinary battles ever fought on the banks of the Irrawadi. Seventy-eight years ago the Chinese invaded Burmah, and took possession of Kung-tong and all the neighboring towns without the least resistance. Fancying the conquest of Burmah the easiest thing in the world, immense numbers flocked in from Yuan to assist, not in fighting, but plundering the empire; so that a very large part were without arms, and those who had them, considered them as useless. No people in the world, perhaps, are more entirely satisfied with themselves than the Chinese. Seeing no enemy, and thinking none dare approach so great a people, they gave themselves up to dissipation. The Burmans, who have little personal bravery, but much cunning and some enterprise, watched the favorable opportunity to take their enemy by surprise. In the midst of indolence and debauchery, the Burman legions rushed from their hiding places, and with drawn swords, slaughtered the half stupified and unarmed Chinese, till they had no more strength to wield their murderous weapons. Forty thousand Chinese are said to have perished that day. I doubt the accuracy of this statement; yet the destruction of human life must have been very great. The Burmans did not really meet with any thing like resistance, and they continued to slaughter, till tired out and sickened with blood.

A little back of the town, on the level plain, are three mounds of considerable elevation, and called Ta-roke-ye-bong; that is, 'the three heaps of Chinese bones.' Originally they were three enclosures filled up with the slaughtered Chinese, and covered with earth. Now the palisades are much decayed, and the whole is overgrown with a dark luxuriant jungle. They will long remain a monument of savage warfare. Leaving half a dozen tracts in the hands of as many intelligent men, who appeared to take some interest in my message, I pushed off, and for several miles kept on shore, making a short stay in several villages. Though the morning was oppressively cold, the mercury being down to 48, yet before noon the heat was so great I was obliged to give up walking.

The villages are numerous, though small.—Two I have passed containing 90 or 100 houses each. The greater part of the people are Shyans, and the villages lying back from the river are entirely Shyan.

Reached Bamau about 4 o'clock, and spent the time till dark in visiting different parts of the town. I have been fourteen days in coming from Ava, and make the distance two hundred and thirty miles.

10. Very early in the morning, went into the Chinese part of the city. Nearly all the Chinese are merchants and live principally upon one street, which is wide and tolerably clean. They have a large gorgeous temple, similar in construction and internal arrangements to the one in Amarapura. The principal idols are as large as life, enormously fat, with long black beards, eyes glaring furiously, countenances wrought up to express the highest pitch of anger, their hands filled with darts and spears, and raised up as if determined to destroy the worshippers below. In outer rooms are tables and benches, where, on certain days, the Chinese eat and drink, and many of them become intoxicated. To the Chinese, eating and drinking is the supreme good; to the Burmans, sleeping. The Chinese idols are excessively corpulent, often sitting upon fat stags, and sometimes in the act of slaughtering them; while the Burman idols are either sitting with arms folded, or reclining upon pillows, as in the act of sleeping. The Chinese heaven is a place of ceaseless eating, drinking, and smoking. The heaven of the Burmans is a place of endless sleep.

*Chinese and Shyan traders—Houses—Shyan Caravan—Paloungs, their dress and habits—Female merchants—Situation of the Bamau—Narrow pass—Advantages of Bamau as a missionary post.*

The Chinese mercantile shops (about one hundred) stand upon one street, are built of bricks, colored blue, and are covered with tiles. The bricks are square, the streets not paved; but in the centre is a walk for foot passengers, elevated about eighteen inches. The shops were well filled, and by 9 o'clock in the morning there was much busting. The Chinese are the greatest merchants, and next follow the Shyans. The business done in the city must be considerable. That part of the city inhabited principally by Shyans, is very well built. Some of their houses are made of bamboo, but most of them of wood. They are not crowded, as in Ava, and are finely shaded with trees. Some of the streets are paved, as in Rangoon. There are more Shyans than Burmans. I had the pleasure of seeing a Shyan caravan of several hundreds arrive. They are from a city about 130 miles to the east of Bamau, and are called Paloungs. As near as I could learn, their principal life is large and populous, and the prince, to keep peace, pays a trifling tribute to China, and also sends, on the proper occasion, a gold or silver tree to Ava, as an acknowledgment of submission to his majesty.

The Paloungs are genuine Shyans, and speak and read the Shyan language; but, living in the neighborhood of the Chinese, they have assimilated a good deal to their peculiar habits, and have so much of that nasal twang in their tones peculiar to the Chinese, that their conversation is very little understood by western Shyans. The dress of this people comes nearer to the European than that of any eastern nation I have before seen.

The men wear pantaloons and close jackets, the females petticoats and an over-dress similar to the old-fashioned short-gown, though much longer. All, without exception, have their clothes made of dark blue cotton,—even their head-dress and stockings. Some of the other Shyans besides the Paloung family, as also the Yunnan Chinese, wear stockings and shoes, which is an evidence of their having cold weather.

I had an opportunity of seeing part of their caravan in motion. Their horses are small and ill-looking, but they carry large burdens in panniers, and are very tractable. One man has from ten to fifteen, and some even as many as twenty. They move slow, and follow each other in single file. A day's journey is ten or twelve miles. At evening, or when they halt for the night, the panniers and wooden saddles are taken off, and these useful animals seek their own food, which in travelling mountains, is often scanty. There are a number of female merchants in the caravan; but I am told they are generally in company with some relative, or what is more common, they are widows, and accompany their sons.

After considerable inquiry, I found two men who spoke Burman, and could read poorly. At first, they were distant, and looked at me suspiciously; but after buying a few trifling articles, and expressing my approbation of their quality, they became communicative, and answered a great number of questions relative to their population, religion, language, government, and social habits. Of the Kakhyens in that part of the country, I gained considerable additional information, the result of which I will give, after finishing my tour to the north.

There are said to be 800 Shyan houses in the city, and from what I am able to see, I should judge that the statement is near the truth. The Burmans are not so numerous. In the immediate vicinity of the city are several large villages, and the whole valley for several miles on every side is beautiful. The city stands on the east side of the river, on ground thirty or forty feet above the water, and is surrounded by a stockade made of large timbers. There is an island in the river opposite the town, and both channels are more than a mile wide. The local situation of Bamau is delightful; it stands near the centre of a wide fertile valley, and is the capital of a large province bordering upon China. A range of high blue mountains run along from north to east, forming a separating wall between Burmah and China. A break in the mountains is pointed out as the pass through which the road is made.

In one place is an iron suspension bridge, over which the Chinese drive their mules loaded with merchandise. The pass is said not to be difficult, except in one place, where the path is cut on the side of a rocky mountain. This path winds round the point of a bold mountain, and is so narrow that mules cannot pass each other. On one side the mountain runs up to a fearful height, while on the other is a yawning gulf, into which the heedless traveller sometimes falls, and is dashed to pieces. To prevent such calamities, it is customary, before entering the pass, to ring a bell, so that travellers on the other side may have warning to remain. This pass is 30 or 35 miles from Bamau; and on the opposite side is the province of Yunnan, where the inhabitants are all Chinese. This road is travelled a great deal, though Burmans and Shyans are not allowed to go further than the frontier towns of China.

I have endeavored to ascertain the nature of the intercourse between the two countries; and, to get at the truth, have conversed with Chinese, Shyan and Burman merchants. All agree that no foreigner is allowed to go far into China, but there is unrestrained liberty to go to the frontier towns. By comparing the testimony of a number of these merchants, I have no doubt the above statement is correct. Many of the Chinese invited me to go with them to Yunnan; but as I had no Chinese books, (or only three or four,) and could not use the language, there was no object sufficiently important to be obtained to warrant such a visit.

Bamau is a most commanding position for a missionary post. I hope the time is not very distant when there will be four men in this city, devoted to the great work of teaching these nations the knowledge of God. One should labor among the Chinese—one among the Shyans—one among the Kakhyens—and one among the Burmans. The court of Ava will not allow this at present; but, if kept steadily in view, may we not hope that Divine Providence will soon open a door here for Christian effort? The climate of Bamau is evidently good; it is just within the temperate zone—nearly 800 miles from the sea, in an elevated district, and near it run several low ranges of the Himalas.

From the Sunday School Journal.

#### FROM CHINA.

The Rev. Mr. Gutzlaff writes to us from Macao, April 7, as follows:

DEAR SIR,—We feel greatly obliged for the seasonable supply of books from your society, and are anxious to bestow them in the best possible manner.

Our school numbers now about 23 Chinese children. We have had very severe trials, for many of the most promising children, after having made considerable progress both in Chinese as well as in English, left us on a sudden. Nothing but faith and perseverance, will sustain us through such troubles. It was to me very gratifying to hear, last Sunday morning, a number of younger ones most earnestly praying, that God would change their hearts and the Saviour be gracious unto them. This is the first time in my life that I ever heard a heartfelt supplication from a Chinese.

Most of our pupils can read the Scriptures, and the largest of them occasionally explain easy passages to the younger ones. But still they are heathen children and infected with all the vices of paganism.

The interest taken by the natives in this humble institution has lately been very lively, and more than one hundred children have been offered to receive them into the school. Though this is a very feeble beginning, yet God may bless it in much mercy, and the Saviour condescend to reveal his redeeming love. Never cease to pray for the revelation of his power in reclaiming this great nation from eternal destruction.

The bearer of this letter is the youngest of our Japanese Rikomata, he has been for some time under Christian instruction. \* \* \* \* \*

Please to receive him as the first of that benighted nation who ever visited your favored country, and never cease to pray for

Dear sir, yours truly, CH. GUTZLAFF.

From the Journal of Commerce.

#### NEW SYSTEM OF EDUCATION.

Messrs. Editors.—A little girl five years old, on being asked what she did at school, replied, 'I say A and B, and sit on a bench.' Well would it be for society, and humanity, if the A, B, and sitting on a bench system, was confined to primary schools; if it did not extend, both in spirit and in form, to Colleges, Theological Seminaries, and almost every other class of literary institutions.

One of the first and most unfortunate mistakes ever committed in this course of education, as it is the origin of many, perhaps most others, is in forcing children into books, at too early an age. This mistake is now extensively felt and acknowledged, especially by Physicians, who state that numerous children are injured both in body and mind by this unnatural and repulsive practice.

To avoid these worse than fruitless attempts at an artificial, unnatural and forced instruction of children, they are now encouraged and aided in acquiring what all are eager to learn, viz a knowledge of things—objects which surround them; the works of their Creator, fitted by their all-wise author for the capacities of her intelligent creatures, even at their first existence.

Children cannot be prevented from learning the natural and artificial productions placed before them; and as their eyes are never satisfied with seeing, their ears with hearing or their hands with handling, if these objects were increased ten fold, or a hundred fold, they would learn the whole with equal ease, and greatly increased pleasure.

Not only the general, but the specific names, characters and uses of objects, are learnt by children at an early age, not with reluctance but with pleasure. For example, they readily distinguish a certain class of objects, under the name of trees; and soon distinguish oak trees from peach or apple trees; and a white oak from a black oak. They also learn that a tree is composed of wood, bark, leaves, flowers, and fruit or seeds. With equal ease and pleasure they learn the specific names and forms of leaves, as veined, nerved, serrate, pinnate, bipinnate, crenate, palmate, pedate, sinuate peltate, and hundreds of other terms, with their specific meaning, ten times more readily, and a thousand times more agreeably and successfully, than they ever learn the twenty-six letters of the alphabet, or a single column of spelling lessons.

Animal and mineral productions and the productions of nature changed into those of art, are learnt no less readily or agreeably by children than the numerous specimens, and the specific names of plants.

If written or printed names of objects are connected with the things themselves, spoken and written words and languages are learnt at the same time. For example, if upon specimens of wood are pasted the printed or written names, white oak, black oak, red oak, grey oak; white ash, red ash, black ash; white maple, red maple, &c., children by the exercise of their organs of individuality, which phrenologists say are always large and active in early childhood, learn the thing and name, both spoken and written, at the same time, and with equal pleasure.

By this means they learn a large number of written or printed words, with their specific meaning, before they take their first lesson from a book, and when that lesson is taken, they are prepared to read and understand it, as it is composed of the words with which they are already familiar, and that too, as connected with ideas; as strange as it may seem that such a thing should happen in a school, as connecting ideas with words.

Reading and writing words, both being preceded by drawing, commence at the same time, and are constantly carried on together; by which process, the eyes, ears, hands, intellects, and feelings, are brought to the aid of each other, and all in the delightful employment of acquiring ideas and learning language at the same time. By this process it is impossible for a child not to be a correct speller. It is indeed surprising to see how soon a child will become so familiar with a large portion of words in most common use, as to require an effort, or a special design, to spell one of them wrong.

As these exercises give daily and almost constant occasion for a written expression of ideas, while the pupils are acquiring them, they necessarily acquire skill and taste in constructing sentences, not only in spelling, and penmanship, but in grammar, rhetoric, and logic, though they may never have seen or heard their names.

Among the important aids and instruments for conducting this natural, agreeable, and successful mode of educating children, instead of the unnatural, irksome, and forced process of loading their memories with volumes of words without meaning, are 'Family Cabinets,' or collections of natural and artificial productions, arranged in shelves or in cases, to be performed, in a great measure, by the children themselves. It is probably impossible to furnish a more agreeable employment for children, than collecting, preparing, arranging, and above all, exchanging specimens of nature and art, fitted for family and school cabinets.

Slates and pencils are to be used, first for drawing the most simple figures in geometry, such as triangles, squares, oblongs, hexagons, &c., and the natural representations or delineations of animals, plants, and implements, such as the horse, dog, bird, fish, rose, oak, hatchet, knife, saw, &c., and then for writing letters, words, and sentences. Every child over two years old ought to be furnished with these useful instruments, whether at school or at home.

By far the most important point to be kept in view, in these or any other exercises for the early education of children, is the cultivation of their moral faculties. This natural mode of instruction, or these instructions in natural objects, are, on many accounts, admirably fitted to secure this paramount object of all education, the training up of elevated moral beings,—enlightened and devoted Christians.

Avoiding an immense destruction of school books, so loudly and justly complained of by parents, is another, though inferior point gained, by substituting natural for unnatural modes of teaching. If the time and money, devoured by spelling books and grammars, were devoted to acquiring and expressing ideas, every child in our re-

public might become familiar with plants, minerals, shells, birds, quadrupeds, fishes, insects, chemistry, and astronomy, and acquire much information on history, biography, political economy, agriculture, the mechanic arts, and above all, the Bible; and at the same time become an entire master of the arts of spelling and constructing sentences, neither of which is ever acquired by spelling books and grammar.

Some will probably say, that however, well this may look in theory, it can never be put in practice. For an answer to such persons, I will beg leave to refer them to any school for deaf mutes, or for the blind in this country, or to the schools in Prussia or some other German State, where the spirit, if not the form of these modes of teaching, is adopted with entire and triumphant success.

Speaking moderately, the pupils of our deaf and dumb schools learn a thousand times as much about language, as those of any other class of schools in our country, not excepting colleges; and the children in the Prussian schools, after their course of instruction, preliminary to books, usually learn to read plain sentences in one week, with the sciences and arts in quick succession.

But respecting the deaf and dumb, it is sometimes said, that their being deprived of the power of speech and hearing gives them an advantage over those possessing all the faculties; so it would seem, judging from their success in learning, notwithstanding the general opinion that they are an unfortunate class. But their teachers state, that this class of pupils labor under immense disadvantages from their misfortunes, and that pupils with all their faculties pursuing the same modes of instruction, would make far more rapid progress, relieving teachers at the same time, of a great portion of their labor.

To go into details upon a subject so various and so vast as that of a system of education, would furnish materials for volumes, rather than a newspaper essay, and as I have already extended this communication beyond the limits I intended, I will only add an earnest hope, that this subject may receive the careful and candid attention of a portion of our citizens, professing to be Republicans and Christians.

I am truly yours, in high esteem,

J. HOLBROOK.

#### THE INSURANCE OFFICE.

There are many people insuring their houses, furniture, and lives, in offices established for that purpose; for which they pay a certain sum of money annually—this is all wise and prudent so far. But it is a lamentable thought, that the children of this world are in their generation *reier* concerning the things that appertain to the *body*, than to the *soul*! How few in comparison, insure their souls and their eternal all in the office of God's mercy? There are thousands and millions, even in our own country, who are more careful of the things of *time*, than those of *eternity*! more anxious of worldly and carnal pleasures, than those which are spiritual and substantial! Elegant mansions, fine dresses, and sumptuous dinners; like the description of the rich man, given by our Saviour in the gospel; who, as he thought, had insured all his property for many years, but to his eternal disappointment, God said, 'Thou fool! this night thy soul shall be required of thee.' So is he that layeth up treasure for himself, and is not rich toward God. Luke xii, 20, 21. A person might be the head magistrate of a county, parish, or town, and looked upon as the most rich, wise, learned, and intelligent man in the neighborhood; but if he is not wise unto salvation, and rich in his soul of divine grace, whatever he is in the estimation of men, he is in the sight of God, 'a fool.'

When I first heard (when a boy) of the Life Insurance Office, I said to my father, 'Father why don't you insure your life, and mother's, and all the children's, in the Life Insurance Office, that we may not die?'—because I thought that it was to insure life from death; and if it had been the case, I dare say that every one in the kingdom would have had no objection to enrol his name there.

Reader! I can inform thee of a 'Life Insurance Office,' in which the *life of thy soul can be preserved forever*, and it will cost thee nothing; thou canst find it in the third chapter of the Epistle to the Colossians, and in the third verse: 'And your life is hid with Christ in God,' and I have heard many who have insured their lives there, exclaiming thus, 'For we are persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Rom. viii, 23.

The insurance office has a mark on all the houses that are insured. So the houses of the Israelites, in Egypt, were insured, and they were marked with the blood of the Lamb, which was sprinkled on the lintel, and on the two side posts of their doors, as a sign to the destroying angel, that he was not to turn in there, nor to destroy any individual within those insured houses. Exodus xii.

Rahab insured herself and family, and as a sign of the covenant between her and the spies, she had a scarlet thread in the window, in order that they might not be destroyed, when the city should be burnt with fire. Hast thou insured thy house, thy furniture, thy ships and cargoes, in offices for that purpose; and yet hast not secured the happiness of thy immortal soul? If so, may God persuade thee to go as quick as possible, and insure thyself in that refuge for souls, where there is no damnation; for fear the hours of admittance be over, and the door be closed and not open again, then it will be too late for thee to think of insuring, for thy house will be in flames!

O my soul! is thy life hid with Christ in God?

Art thou under the sign of the blood of the Lamb? Art thou safe from the destroying angel, when he comes to strike the earth with judgment? Hast thou a scarlet thread dyed in Christ's blood, as a perpetual sign in thy public profession, that thy life may be spared, when the whole universe will be in a conflagration.—London Scenes.

A covetous man setteth his own soul to sale, and none but Satan wittingly buyeth it.

France is the only nation which it is known ever had a professedly atheistic government.

#### A MISTAKE RECTIFIED.

A man almost four-score years and ten, was baptized in Walden, Vt., on the 19th of August, by Elder Moulton, who gives the following account in the Morning Star:

"At intermission we repaired to the water, where I baptized five, one man in his 87th year, who professed religion in his younger days; and having been baptized (or sprinkled) in childhood, united with the Congregational church—has brought up a family of children, who were given up in baptism according to the usage of the above said church.—Some five years ago the old gentleman went to visit some of his children in a neighboring town. When he reached the neighborhood, he found the people assembled for meeting. On being informed that some were to be baptized he immediately joined the assembly.—When they repaired to the water, he found to his great surprise that some of his children were among the candidates. As he was expecting to remain in the place a few weeks he went immediately to a store near by, procured a testament, and commenced reading it, for he really thought his children had been baptized before; but on reading he became convinced that his children had done right, and he had never been baptized. As I was walking to the Meeting-house, on Sunday morning, August 19, the old man overtook me (having come a distance of 8 miles) riding on horseback with a change of reinment. He inquired if any were expected to go into the water that day. On being answered in the affirmative, said, if he knew he was to live only until Monday, his wish was to be buried with Christ by baptism, that he might leave a correct example for the rising generation. His case being presented to the congregation, general consent was given, and it was truly solemn and interesting to see him, with trembling steps, descend into the liquid grave, with a soul filled with heaven, while according to the course of nature, it must be nearly his last act of obedience to God while here in the flesh.

From the Recorder and Watchman.

Four days meeting at the Beth. Bap. Ch. Sun. Dist. S. C. Sept. 11th, 1838

Brother Meredith,

This evening has closed a truly interesting meeting here. God has been pleased, after a long drought to revive us with a shower of his grace and mercy. A gentleman, apparently of forty, seven precious young men, six blooming ladies and a colored woman, having during this gracious meeting, descended with their Saviour into the liquid grave. Many more, with gratitude we say it, are yet mourning the love of God to know. The revival appears deep, and extensive. The most marked, and solemn attention has pervaded our overflowing congregations—and all—young as well as old, have seemed to say, 'Oh! that I were a Christian.' Many whose chief pleasure and glory it has been to be the willing slaves of Satan, have been cut to the heart and with tears and sighs, constrained to crave the prayers of God's people! A neighboring church, during its protracted meeting, some six weeks since, under the care of Dr. H. W. Mahony, experienced a blessed outpouring of the spirit. Individuals of this congregation were present and were much refreshed. A number of the above baptized were these, and resolved to venture wholly upon the God of mercies. Our Church, under the care of Dr. N. Graham have, for some time been viewing the little cloud in our spiritual horizon, that portended a shower; but the adverse winds of party strife in the church seemed not only to keep it at a distance but to be inducing a fearful diversion. A distressing case, in which a brother had finally to be excluded, had occupied the attention of the church at its conferences, for nearly eighteen months. Our Church convulsed & torn, and on the very verge of dissolution, awakened the prayers and cries of the brethren, and the blessed Lord heard, and instead of chastising us as we deserved, has sent his spirit down, to revive his work in our midst. Oh for a heart to bless the hand that has chosen thus to inflict! Ministering brethren, Mahony and Adams, of the Baptist, and Parsons of the Methodist denomination, aided our dear brother Graham in the exercises which, we charitably think, can never be forgotten.

In Christian Love,

Yours, One of the Deacons.

From the Baptist Banner

Elder A. Taylor writes from Mhlenburg county, Ky., under date of the 9th inst. 'I am now at a protracted meeting, which has been in progress for six days. Times appeared quite cold at the commencement, but have grown more interesting daily. Some ten or twelve persons have already professed to find Jesus precious to their souls, and many are anxiously inquiring the way of life. Elders Vought and Render have been in attendance with myself. I had the pleasure of baptizing six converts in the beautiful waters of Green river on the fifth day of our meeting, and expect to baptize several others to-day.

I have also baptized eight others since my last communication to you. The addition to our Association this year is about six hundred, and some of the churches are now enjoying times of refreshing from the presence of the Lord. The place where we are now holding meeting often reminds me of the place by the river side where prayer was wont to be made, mentioned in the New Testament.'

Brother A. Bodine writes on the 14th, respecting the same meeting.—'This meeting lasted eight days. Ten were baptized, and about twenty professed in all. Some six or seven others stand propounded for baptism, and will be baptized shortly.'

ETNA FORGE, GREEN CO., KY., Sep. 4th, 1838.

Brother Waller, I wish to communicate to the public, through the medium of your paper, that there has just closed a glorious protracted meeting at Dover meeting-house, which was carried on principally by the Cumberland Presbyterian preachers, though Christians of all denominations appeared to be much engaged. Brother Graham attended with us two days, and appeared to be much engaged. The meeting continued in session ten days, at the close of which, from



the best information, there were upwards of thirty souls hopefully converted to Christ, and a number of others anxiously inquiring what they should do to be saved. Oh, that the Lord would continue to revive his work until all shall be hopefully converted to Christ.

Your affectionate brother in Christ,  
JOHN L. TURNER.

Brother R. L. Edwards, of Owen county, Ky., writes—"We have warm and reviving seasons at this time—very warm and reviving meetings with us. During the last week some twenty or thirty have joined our church at New Liberty. Brethren Scott and Alexander are the principal laborers in this work."

Nothing is in worse taste than for parents to show off their children as remarkable witts, or as remarkable indeed, for any thing. Good breeding teaches every one to avoid display, and well bred parents will never offend by making puppets of their children, in gratification of their own vanity.

The Christian Watchman says, the Rev. Josiah Brewer, missionary, with his wife and four children, arrived at this port on Thursday, last week, after a passage of sixty-eight days from Symna.

## CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 5, 1838.

## HARTFORD BAPTIST ASSOCIATION.

The forty-ninth Anniversary of this Association was held in the First Baptist meeting house in this city on the 26th and 27th ult. The annual sermon was preached on Wednesday at 10 o'clock, A. M., according to appointment, by the Rev. HORACE D. DOOLITTLE, of Ireland parish, Mass., from 1. Tim. 1. 2. "The glorious gospel of the blessed God." After commenting on the feeble conceptions of the value of the Gospel which were generally entertained, the preacher announced the divisions of his discourse, viz. *The meaning of the Gospel, and its glorious benefits.* In the first division he adverted to several senses in which the term was used, and under the second he stated many things by which it was rendered glorious. It is glorious in its origin, its simplicity, its freeness, its resources, its adaptation, its design, and its effects. Reflections. Ministers have a glorious trust committed unto them. It is a most sacred one.

After the usual collection for the benefit of destitute widows and orphans of deceased Baptist ministers, Rev. Rufus Babcock, of Colbrook, now eighty years of age, called the Association to order. The body then proceeded by ballot to elect its Moderator. Rev. Henry Jackson, of this city, was chosen. Rev. Robert Turnbull, of this city, was elected clerk and Corresponding Secretary; Rev. George B. Atwell, of Canton, Assistant Clerk; and Deacon Jeremiah Brown, of this city, Treasurer. After the appointment of several committees, on different subjects, an adjournment took place.

In the afternoon at 2 o'clock, the Association again convened, and after prayer, the reading of the epistles of the churches was attended to. That from the Church in whose house the body was sitting, according to custom, was first read, and is as follows viz:—"The First Baptist Church in the city of Hartford, to the Hartford Baptist Association.

## BELOVED BRETHREN.

We rejoice to welcome you to our sanctuary and our homes. You have come together in this place by our invitation, and we trust our prayer has been, and still continues to ascend to the throne of grace, that your present session may be honorary to God, and beneficial to the churches you represent. We cannot but request your prayers for our beloved Zion, that we may feel the influence of your session when you shall have returned to your places of residence. It has not been unusual for special religious impressions to succeed the meetings of our Associations—God grant that we may perceive this delightful result among our people. And to this end, may He graciously impart His Spirit both to you and us.

Since your last session, we have been highly blessed. And we will not fail to acknowledge the great goodness we have experienced. The year preceding was one of much sorrow. Several cases of painful discipline occupied our attention, and our minds were otherwise engaged in the interests of our body.

Soon after your meeting in Colbrook, more than ordinary attention was paid to the word, and there seemed to be upon the minds of several of the members an unusual concern for souls. The first week in the present year was devoted principally to prayer, and some brethren from abroad spoke of the earnest feelings they felt, that in this city a powerful revival of religion would soon be enjoyed. And according to their faith, and to ours also, it was graciously commenced and carried forward with great power. The work was first particularly visible in our sister Church. In about one week it was seen among us. Not far from fifty enquirers were present at the first meeting appointed for the purpose, and for a period of three months it was continued in a manner which constrained the bystanders to acknowledge it was not by might, nor by power, but by the Spirit of the Lord.

We cannot speak at length on this work of grace in this communication. Suffice it to say, that there was a deep and holy solemnity in all our meetings, which were generally crowded, and that it was not seldom we heard that several in a meeting obtained hope in Christ. There were no measures resorted to except those which God has delighted to honor. Prayer, and the ministry of the word, were observed daily in our Church, and from house to house. In no former revival have we felt or seen more of the Holy Spirit. The aged, the middle aged, and the youth, of both sexes, were made the partakers. A large proportion of married persons were of the favored many. And it was cheering to learn, that no sooner had they embraced a hope, than they established the family altar. Several persons who had backslidden from their profession, were restored to the Shepherd and Bishop of souls.

The religious congregations in the city were all blessed of God during this season of grace, and as we learn, rising of one thousand persons have made a public profession of religion. In all this work, we acknowledge the good hand of our God, and to His blessed name ascribe all the glory.

In the doctrine of grace we remain established. In the ordinances of the gospel we feel an increasing in-

terest. We have had fresh demonstration that the gospel is the power of God unto salvation to him that believeth, and that the immersion of a believer on the profession of his faith in Christ, is the only Bible baptism. We have enjoyed some most delightful seasons in the administration of this ordinance, and in several instances has the ordinance been blessed to the conviction and conversion of sinners.

In the cause of temperance we see much to engage our zeal, and we have daily evidence that our labors in this interesting field, if judiciously conducted, will be conducive to the happiest results.

We feel also much for the cause of freedom, and our prayer is, that God will in a manner, and by means pleasing to himself, wipe from our national banner, slavery, that foul blot, by which its glory is now tarnished. Whatever difference there may exist in the views of our citizens of the manner of accomplishing this great end, we cannot but devoutly desire that all will unite in fervent prayer to Almighty God for His direction and salvation in this matter.

In the objects of benevolence so much blessed of God, and so generally approved by the churches, we cordially unite our prayers and our alms.

During the past year we have revised our Church records, and have erased the names of several persons whose places of residence are now unknown to us. Our returns will embrace the additions by restoration, by baptism, and by letter; and our diminutions by death, only giving our present aggregate of members, without reference to any other detail. We have adopted the articles of faith published by the New Hampshire Baptist Convention, as our Church articles, they being more full and more expressive of our sentiments than our former articles, but have retained the same covenant.

In reviewing our past Church year, we contemplate with interest some of our dearly beloved members who have, during that period, slept the sleep of death. Among these we would particularly mention the Rev. Asahel Morse, who deceased at his residence in Suffield. He was well known as a minister peculiarly sound in the doctrine of Christ, and a zealous advocate of it, as committed to him in the Gospel. He was for many years engaged in the ministry. Some time since he resigned the pastoral care of the First Baptist Church in Suffield, and united with this Church. Through his long and useful life he sustained an exemplary Christian character, and died respected and beloved as a father in Israel. May his junior brethren be like stable, firm, and enduring in the faith of Jesus.

Our Sabbath School, which is very flourishing and interesting, contains one hundred and eleven scholars, taught by thirty-eight teachers. Brother Benjamin C. Wade, and sister Abigail L. Davis, are the Superintendents. Our Infant department embraces fifty-seven scholars, under the care of sister Orra A. Bolles. A Bible Class, brother Joseph B. Gilbert Superintendent, meets every Sabbath morning, and about fifty persons consider themselves as members. Total number of teachers, forty-two; and of scholars, two hundred and eighteen; in all, two hundred and sixty. During the past year, eighteen teachers and twenty-five scholars have made a profession of religion. Six persons in the school cherish hopes, who have not yet publicly professed them. The Library contains about 400 volumes.

We have restored five. Added by baptism one hundred and fifty-three, and by letter twenty-four. Whole number added, one hundred and eighty-two. Seven have died. Our present number is 420.

Brethren, once more we welcome you to our home. May the Lord Jesus meet with us, and may his presence accompany you when you go hence.

In behalf of the Church,

HENRY JACKSON, Pastor."

Several other letters spoke of the special grace of God, particularly those from the South Baptist Church in this city, and from the Church in Canton, and the Church in Avon. Number of baptisms as follows: First Baptist, Hartford, 153; First Colbrook, 3; Canton, 60; Avon, 29; South Hartford, 139; Tarrifville, 5; Berlin, 2; in all, 391.

Resolutions on various topics were passed. The first Monday in January and the fourth day of July were recommended to be set apart as days of prayer. In the evening, the Rev. A. Bronson, of Fall River, Mass., preached a very interesting and appropriate discourse.

On Thursday morning, reports from different Committees were heard and accepted. The third Thursday in October was appointed for a Convention of delegates from the churches in the Association to meet at Avon, for the purpose of devising some method to aid our feeble churches. Sermon by Rev. Henry Jackson, at 10 o'clock, A. M. The Circular Letter, on the moral uses of baptism, was a happy effort of the Rev. R. Turnbull. Resolutions of sympathy for the families of deceased brethren, A. Morse, Welch, and M. Bolles, were passed, and prayer was offered after the adoption of each. The next session of the Association is to be held in Torrington. Rev. G. B. Atwell first, and Rev. R. Turnbull second preacher. The circular letter was assigned to Rev. H. Jackson.

At the close of the session, that venerable father in Israel, Rufus Babcock, addressed the Association. His advice was judicious, instructive, and affectionate. The Moderator after tendering to the assembly his thanks for the kind indulgence he had enjoyed during the session, closed the interview by prayer and the apostolic benediction.

At 2 o'clock, P. M., according to the resolution of the Association, many of the members attended at the meeting house the funeral solemnities of the late Rev. Matthew Bolles, who deceased the morning previous at the residence of his son, James G. Bolles, Esq., in this city. Prayer at the dwelling house by Rev. H. Jackson. The procession was then formed for the Church, where were performed the following services, viz: Reading of the Holy Scriptures by Rev. G. Robins; address by Rev. H. Jackson; and also by Rev. R. Turnbull; prayer by Rev. J. Cookson. The procession then moved to the place of interment, and when the remains of the sleeping friend had been placed in their bed, the services were closed by the pronouncing of the benediction by Rev. Dr. McClay, of New-York. The exercises were of a deeply solemn and interesting character, and the singing by the Choir was most chaste, sympathetic, and soothing.

The business of the Association was conducted with much harmony. Though the weather was peculiarly inclement, yet the love of Christ was enjoyed by his servants.

In the evening, per direction of the Association, the Rev. Dr. McClay gave his very interesting and instructive address on the claims of the American and Foreign Bible Society, and a collection was made for its funds.

The Lord bless and prosper His cause.

NEW LONDON ASSOCIATION.—This association met at Montville, (Chesterfield Society) on Wednesday and Thursday of last week. Notwithstanding the unpleasant weather, the churches were all represented but two, and a very pleasant interview was enjoyed. Br. Nathan Wildman preached the introductory sermon, from John xvii. 4, 5. Br. E. Loomis, of Haddam, was appointed Moderator, and Br. Wm. Palmer, Clerk. By the letters and communications received through the delegates, it appears that the churches are united, and in most instances blest with cheering prospects. There are 19 churches and 16 ordained ministers in the association—74 added by baptism within the past year. The next session is appointed at Lebanon, the last Wednesday in September, 1839. Br. Knapp, of Essex, to preach—Br. Williams, of New London, his substitute.

On Thursday afternoon, after the business of the association was closed, Br. Wm. A. Smith, of Chesterfield, was ordained to the work of the gospel ministry. Br. Williams, of New London, preached on the occasion.

UNION BAPTIST ASSOCIATION.—We have received the Minutes of the 27th anniversary of this Association. It was held with the church in Red Mills, N. Y. Br. J. G. Collom, of Danbury, Conn., preached the introductory sermon, and the association was organized by appointing Rev. John Warren Moderator; Br. J. G. Collom Clerk; and Br. L. Atwater Treasurer. This association contains 18 churches, 16 ordained ministers, and 3 licentiates. Additions by baptism within the past year, 197. In relation to the churches who have asked a dismission in order to unite with the new association about to be formed in Fairfield County, we copy the following from the minutes.

The committee to whom was referred the request of five churches for dismission, presented the following report and resolution, which were adopted:

"Your committee, to whom was referred the request of the 1st and 2d Churches in Danbury, Reading, Norwalk, and North Church in Stamford, would respectfully report: That it is with mingled feelings of regret and cheerfulness, that we proceed to recommend that their request be granted. The pleasing and uninterrupted harmony which has so long attended us, rendered deeply interesting by our mutual interchange of sentiments at our happy anniversaries, as also the worthy examples in the cause of our great Redeemer, which they have exhibited, renders their leaving us truly painful. In view, however, of their forming a new Association in connection with five other churches in Fairfield county, we feel disposed to bless the Lord, that he has inclined them to raise the standard of truth, and concentrate their efforts in such Association. Therefore Resolved, That we comply with their request, and grant them a dismission from this body."

ORDINATION.—We learn from the Christian Watchman, that Brother R. F. Ellis, late of Newton Theological Institution, was ordained as pastor of the Baptist Church at Chicopee Falls, Mass., on Wednesday, Sept. 10th. The following was the order of exercises: Invocation, Father Smith, of Cabotville; Reading of the Scriptures, bro. Warren, of the same place; Prayer, bro. Bachelor, of West Springfield, Agawam Parish; Sermon, from 1 Cor. ix. 16, Dr. Chaplin, of Willington, Conn.; Ordaining Prayer, bro. Wright, of Westfield; Right Hand of Fellowship, bro. Graves, of the first Baptist church, Springfield; Charge, bro. Bigelow, of Three Rivers; Address to the Church and Society, bro. Doolittle, of West Springfield, Ireland Parish; Concluding Prayer, Rev. Mr. Clark, of the Congregational church, Chicopee Falls; Benediction by the candidate.

BROTHER HORACE SEAYER, late of Hanover, Mass., has received and accepted a call from the second Baptist Church in Suffield, to become their pastor.—He requests that all communications for him should be directed to "Suffield, Conn."

Owing to unforeseen circumstances, some of our subscribers will receive their papers later than usual this week. They must excuse us for once.

NOTICE EXTRA.—At the late meeting of the Hartford Baptist Association convened at Hartford on the 26th and 27th inst. In view of the languishing condition of the feeble churches within the bounds of the association it was resolved to call a meeting of delegates from each of the churches in this association to convene at Avon on the 3d Thursday of Oct. next, to devise some plan of operations for affording them efficient aid.

This is therefore to desire each church composing this association to choose out of their number in connection with their Pastor, a brother or brethren to meet at Avon at 10 o'clock in the morning of the 3d Thursday of Oct. next. A punctual attendance is desired. The meeting will be opened at 10 o'clock A. M. by a sermon by Rev. Henry Jackson of Hartford. The delegates will find a committee in attendance at the Meeting House to direct them to such families as will be prepared to entertain them. The feeble churches are especially desired to represent themselves that the meeting may know "all their state."

G. ROBINS.

FIRE DEPARTMENT.—To-morrow the several fire companies will assemble in front of the State House, at 2 o'clock, P. M. with their engines, hose, hooks, ladders, &c. for their annual inspection and practice, under the direction of the Engineer and his Assistants. After the inspection, a line will be formed, commencing near the Tannery in Elm street, passing through Elm to Main street, up Main nearly to the State House, at which point the water will be played off. Our citizens will then have an opportunity to view the improvements which have been made on the engines and the discipline of the various companies. Should the day be pleasant, there will be a very handsome display.

MINISTERS.—We should not be like dials on a wall, or like watches in our pockets, to teach the ear. Aaron like clocks and alarms, to ring to the ears. Aaron must wear bells as well as pomegranates. The prophet's voice must be a trumpet; whose sound may be heard afar off.—Bishop Hall.

Ministers of the Gospel are excluded from all civil offices in New York by the Constitution.

AN INFERNAL MACHINE.—We this day heard from Col. Haskell, at the coroner's office, a most remarkable circumstance, which occurred in the lower part of Bleeker street last night. It appeared from his statement that an engineer engaged on the Croton Water Works, living in Bleeker street, had been in the habit, during the summer, of sleeping with his window open. This seemed to give an opportunity to some evil disposed persons to attempt a robbery. The engineer saw on several occasions some persons lurking near his premises, and suspecting their designs determined to set a trap for them. He accordingly constructed an "internal machine," formed of a board, on which were placed two Bowie knives. This board was made to fit into the window, and drawn back by a spring, the conductors being two threads placed across the window, which if touched would immediately cause the machine to strike against the intruder. He then told the persons in the house that he was going out of town, and fastened his doors.—Last night a man, deeming the coast clear, attempted to enter; the spring being touched, the board flew home, and one of the knives entered the man's body, while the board, striking him with great violence, forced him some feet from the window. He was picked up bleeding and insensible. He is said to be a notorious thief.—N. Y. Whig.

The mayor of our city has received a letter from the Hon. Henry L. Pinckney, mayor of Charleston, in reply to one from the former, making inquiries with respect to yellow fever in the latter city. Mr. Pinckney represents the fever as very fatal in the extent of its ravages, though confined altogether to strangers, and he deprecates the continuance of their arrival. Instead of leaving, as he thinks every one having it in his power ought to do, he says there is a continual influx of strangers, which will undoubtedly greatly prolong the existence of the malady. It is a little or rather a good deal astonishing that this should be the case, since ample notice has reached all parts of the country of the exceeding fatality of the disease in Charleston.—N. Y. Gazette.

STEAMER PROVIDENCE ASHORE.—We learn from passengers arrived last evening, that the steamer Providence, from New York for Providence, went ashore yesterday morning, about 7 o'clock, in the fog, within a stone's throw of Beaver Tail Light, on the southern point of the island of Conanicut, a few miles S. W. of Newport. The tide was nearly high, and she went well up on the rocks. When the passengers left, part of her false keel had come off, and her floor rose about six inches at every swell of the sea, although we did not learn how much she leaked. She had on board about 400 passengers, including 156 United States seamen, destined to the U. S. ship Ohio, at the Charleston Navy Yard. These seamen remained on board, under command of a Lieutenant, who expressed his determination to remain by her and get her off if possible. A part of the other passengers were landed in small boats on the island; but word having been sent to Newport that the P. was ashore, a steamer boat, which had just arrived from Providence, was despatched to the steamer in distress, and her passengers taken to Providence.—Boston Advertiser, Oct. 3.

CINCINNATI.—The rain of Saturday, Sept. 22, says the Gazette, has been succeeded by three days clear and serene, as any that preceded it, but of a much more comfortable temperature. No impression has been made upon the waters. Navigation of the Ohio except in keels or flats, is altogether out of the question.

"The Madsonian" states that the hall of the new Patent Office at Washington is to be the largest single room in the world, the ceiling to be supported by one or two hundred pillars. The portico, it is believed, will cost one hundred and seventy thousand dollars.

The loss by the lamentable fire at the thriving town of Taunton, Mass. is computed at 1100,000.—Twenty five buildings, composing some of the largest and most valuable, are in ruins. About \$55,000 are insured.

The nine digits and cypher, are of Arabic origin, and their use was introduced in England about the year 1130.

FLORENCE.—By the steamboat Poinsett, from Garey's Ferry, we have received the following interesting intelligence from an attentive correspondent.

Fort King, (E. F.) Sept. 19.  
Dear Sir—One hundred Talahasee Indians are in at Tampa Bay, negotiating with General Taylor, in whom they have the utmost confidence. The Mickasuckies have sent in a message to the commanding General, requesting him to grant them a 'talk,' and the result of which will no doubt be, that they will consent to emigrate.

The Indians in the vicinity of Pease Creek have also signified that they are anxious for a talk; and in less than six months, we have reason to believe, all the hostiles will have left the country.—Savannah Georgian.

ATTEMPTED INFANTICIDE.—On Tuesday last, an extremely well dressed young woman was seen to throw a bundle into the North river, near the foot of 33d street, which she said to contain children who were only dead rats. Mr. J. W. Cramer of the Chemical Factory, at the corner of the 11th Avenue and 33d street, was, however, attracted to the spot by what he saw, and the Steamer Telegraph coming along, her passage created an inflation in the water, that drove the bundle to the shore.—On taking it out, and unwrapping it, there was found in the bundle a handsome male infant, about three weeks old, which was yet alive, though nearly suffocated. It was soon restored, and taken by Mr. Cramer to his house, he having no children, the young stranger was named Hudson M. Cramer, and adopted by Mr. and Mrs. Cramer, as their own. The mother, though pursued, fled and escaped.—N. Y. Gaz.

A WEDDING RIOT IN CINCINNATI.—A ship carpenter in Cincinnati got epiced a few days since, but he got to invite his fellow workmen to the wedding.—They waited upon him in a body and demanded a treat, and he liberally proffered them five dollars, which they indignantly refused as too little to treat so thirty a set. A quarrel ensued, which soon arose to a riot, and the windows of the house were stove in by bricks thrown by a mob who had collected. Five of the ringleaders were arrested and bound over for trial.

SHAMEFUL.—A stage driver named Graister, was killed by a pistol shot at Lexington on the 24th, during a light between the rival coaches of that town and Louisville. A day or two after their coaches ran against each other, a little out of Lexington, and now it was the passengers' turn, a Mr. G. P. Richardson had his arm broken and several ladies were injured.

THE CROPS.—We are glad to learn that a more abundant harvest awaits the farmer than was anticipated a few weeks since.—The Corn crops in the upper part of Orange, and generally through the counties of Bladen, Sampson and Duplin, are said to be very good. We do not apprehend any material scarcity of Corn. The article bears now a very fair price in market.—Fayetteville Obs.

When crackers become stale and soft, you can easily render them as good as new by placing them on tins and setting them in an oven, just after the bread baked has been taken out, allowing them to remain some 20 minutes. They will then come out almost as fresh as when first baked.

Mr. John Babcock, of London, gives the following rule to ascertain the quality of flour:

"Flour which is pure and unadulterated, may be known by seizing a handful briskly, and squeezing it half a minute; it preserves the form of the hand in one piece, although placed rudely on the table. Not so with that which contains foreign substances; its adhesive property is very weak, and it falls to pieces immediately. The whiteness of the flour is no evidence of its goodness, the different materials used for adulterating it having a tendency to whiten it."

FACTORY BURNED.—The cotton manufacturing establishment in Lanesville, (Attleboro) belonging to Milton Barrows and others, and containing about two thousand spindles, was destroyed by fire between 11 and 12 o'clock on Friday night. \$20,000 insured at the Worcester Mutual Fire Insurance Office.—Boston Tran.

ANTI DISEPTIC PILLS.—The students in a Virginia College have found a large quantity of anti-diseptic pills in a field attached to the seminary, in the shape of various large stamps, which they are engaged in digging up, in their leisure hours. These vegetable preparations are found to produce a highly salutary effect in cases of the most confirmed dyspepsia.

THE RAILROAD.—The iron rails for the New Haven and Hartford Rail Road are on the way from England, and are daily expected to arrive at New York when the road will be immediately completed to Meriden.

There was a dreadful storm in the neighborhood of Smyrna, on July 37th. No less than one hundred and fifty boats of ship-wrecked seamen were found on the shores of the Bosphorus.

A cow was killed by the engine on the rail road 2 miles below Wilmington, Del. on Sunday night, and the engine thereby thrown off from the track, but fortunately no damage done.

Accidental poisoning from corrosive sublimate is very common, and it ought to be known that the white of a raw egg is an unfailing antidote to the poison.

A Mormon meeting has been set up in Brooklyn, L. I., and some of the citizens converted to the faith!

The stable attached to the U. S. Hotel in Greenfield, Ind., was totally destroyed by fire on the evening of Sept. 15th, and twenty-one horses perished in the flames.

## MARRIED.

In this city, Sept. 26th, by Rev. Mr. Turnbull, Mr. Charles H. Dickinson to Miss Lantana M. Brainard.

In this city, on Sunday evening last, by Rev. Asher Moore, Mr. Joseph Baldwin, to Miss Olive Melvin, both of Springfield, Mass.

In this city, on the 26th ult. by the Rev. Henry Jackson, Mr. Joseph Merriman, to Miss Eliza Beaumont, both of East Hartford.

At Avon, on Thursday last, by the Rev. Mr. Bartlett, Mr. Alonzo Woodford, of Burlington, to Miss Harriet Newel Thompson, of the former place.

At Guilford, on the 18th Sept. by the Rev. Mr. Dutton, Mr. F. A. Drake, of the firm of Drake & Phelps, Windsor, to Miss Mary H. Seward, of the former place.

At Waterford, by Rev. Alfred Gates, Mr. Charles H. Wheeler, to Miss Rachel Rogers.

## DIED.

In this city, Sept. 21st, John B. son of Wm. E. Porter, aged 10 months.

At Middletown, Sept. 20th, Mrs. Phebe Clark, aged 101 years and 7 months, relict of Mr. Joseph Clark, deceased.

At Middletown, Sept. 15th, Mrs. Sarah J. Philips in the 21st year of her age, wife of Mr. Wm. F. Philips.

At New Britain, Sept. 21st Frederick B. Eggleston, Esq. aged 27.

NOTICE.—Those churches assisted by the Board of the Convention, that have not yet received their quarterly appropriations, will find orders drawn in their favor, with Br. Turnbull of Hartford.

H. WOOSTER, Rec. Sec.

NOTICE.—The Middlesex County Temperance Society, will meet at the Congregational church, Deep River, on Tuesday, the 16th of October next, at 10 o'clock, A. M. Religious services and address at 14 o'clock, P. M., in the Congregational church, and in the evening at the Baptist Church.

H. WOOSTER, Sec.

Deep River, Sept. 24th, 1838.

UFA HIGHLY IMPORTANT CAUTION TO THE PUBLIC.

"Caution titulus."—Beware of falling.

DOCTOR EVANS, 100 Chatham street, takes the present opportunity of tendering his most unfeigned acknowledgments to the numerous patients (afflicted with the various forms of disease incident to humanity) who have committed themselves to his care, and he has the satisfaction of knowing from many living, videlicet, what his remedy has removed or relieved their respective maladies, as far as lies within the compass of human means. How distressing to the afflicted is DYSPEPSIA OR INDIGESTION!—poisoning all the sources of enjoyment, and leading in many instances to confirmed Hypochondriacism. Long has it been made the subject of inquiry by medical Authors it remains inviolate in much obscurity. JAUNDICE, DIARRHEA, CHOLERA, and COLIC, also perform a conspicuous part in the drama of morbid affections. DR. EVANS has been singularly successful in the treatment of a novel complaint, by remedies drawn from the researches of the most eminent physicians in Europe. He has also had vast experience and success throughout the whole family of delicate diseases, all of which are for the most part aggravated and rooted in the constitution, by the CONSPIRACIES OF MERCURIAL MURDERERS, UNPRINCIPLED, UNEDUCATED, and UNPRACTICED in any art save attempting to lead the credulous on the road to ruin. Dr. Evans' office is supplied with the choicest remedies from foreign markets, and compounded on the most scientific principle, I say a physician is always in attendance, and all those who come there in the hour of need, will go off rejoicing.

100 Chatham st. New York, May 18, 1838. 6m19

CHILDREN TEETHING.—Children generally suffer much uneasiness as from the coming of their TEETH. Whatever dangerous or fatal symptoms attend this process of nature, they are produced invariably from the highly irritated and inflamed condition of the parts, therefore the principal indications of cure are to allay the inflammation, and to soften the gums, and relax the GUMS. If that is effected, the infant is preserved from subsequent fever, inflammation, spasmodic cough, twitching of tendons, croup, canker, and convulsions displaying their fatal consequences.—If mothers, nurses, or guardians have their babies tormented with pinching or protracted dentition, and this not on attracts their attention, they should not be deterred from purchasing a bottle of PARIS' celestine & SOOTHING SYRUP for Children Teething. The incomparable virtue of which in completely relieving the most distressed cases, [when applied to the infant's gums as directed], is invaluable. The remedy has restored thousands of children when on the verge of the grave, to the smiles again of their distracted parents, attacked with that awful and moribund malady—Convulsions. Sold only at No. 100 Chatham st.

New York, May 18, 1838. 6m19

## ALMANACS FOR 1839.

CAN be had by the Hundred or Dozen, at CANFIELD & ROBINS', 100 Main Street.

Sept. 14.



## POETRY.

For the Christian Secretary.

## THE SABBATH.

Welcome, thou sacred morn,  
That saw the Saviour rise,  
Who gained for fallen man,  
Those joys beyond the skies.

Yes, with thy pealing bells,  
Welcome, indeed, thou art;  
Thy dawn is hailed with joy,  
By every Christian's heart.

Now to the house of God,  
With willing feet we go—  
The sinner's end we hear,  
Ah! 'tis eternal woe!

The careless there are warned  
Of their approaching doom,  
And told they soon must meet  
Their Judge beyond the tomb.

There, too, the Christian's urged  
To raise his standard high,  
And follow in His steps,  
Who for his soul did die.

But Oh! it grieves the heart,  
That some this day profane,  
Who fill the sinner's seat,  
And take His name in vain.

Yet still let Christians pray  
To God enthroned above,  
That he their hearts would change,  
And fill their souls with love;

That soon the time may come,  
When all shall know the Lord,  
And strive to do his will,  
Found in his holy Word.

SUFFIELD, CONN.

From the Southern Churchman.

## I HAVE NO INFLUENCE.

What if the little rain should say,  
So small a drop as I  
Can ne'er refresh those thirsty fields—  
I'll tarry in the sky?

What if a shining beam of noon,  
Should in its fountain stay,  
Because its feeble light alone  
Cannot create a day?

Doth not each rain-drop help to form  
The cool, refreshing shower,  
And every ray of light to warm  
And beautify the flower.

## MISCELLANEOUS.

**A WIDOW'S SON.**—Some time ago, there was a pious widow living in the northern part of England, on whom in consequence of the loss she had sustained, devolved the sole care of a numerous family, consisting of seven daughters and one son. It was her chief anxiety to train up her children in those virtuous and religious habits which promote the present happiness and immortal welfare of man. Her efforts were crowned with the best success, so far the female branches of her family were concerned. But, alas! her boy proved ungrateful for her care; and her only son, her darling, became her scourge and her cross. He loved worldly company and pleasure; till, having reduced his circumstances, it became necessary that he should go to sea. When his mother took her leave of him, she gave him a New Testament, inscribed with his name and her own, solemnly and tenderly entreating that he would keep the book and read it for her sake. He was borne far away upon the bosom of the trackless deep, and year after year elapsed without tidings of her boy. She occasionally visited parts of the island remote from her own residence, and particularly the metropolis; and in whatever company she was cast, she made it a point to inquire for the ship in which her son sailed, if perchance she might hear any tidings of the beloved object who was always uppermost in her thoughts. On one occasion she accidentally met in a party in London, a sea captain, of whom she made her accustomed inquiries. He informed her that he knew the vessel, and that she had been wrecked; and that he also knew a youth of the name of Charles —, and added, perhaps with too little reserve and caution, that he was so depraved and profligate a lad, that it was a good thing if he, and all like him, were at the bottom of the sea. Pierced to her inmost soul, this unhappy mother withdrew from the house, as soon as she could sufficiently compose her agitated feeling, and resolved in future upon a strict retirement, in which she might at once indulge and hide her hopeless grief. "I shall go down to the grave," was her language, "mourning for my son." She fixed her residence at one of the seaports on the northern coast. After the lapse of some years, a half naked sailor knocked at her door, to ask relief. The sight of a sailor was always interesting to her, and never failed to awaken recollections and emotions, better imagined than described. She heard his tale. He had seen great perils in the deep, had been several times wrecked, but said he had never been so dreadfully destitute as he was some years back, when himself and "a fine young gentleman" were the only individuals of a whole ship's crew, that were saved. We were cast upon a desert island, where, after seven days and nights, I closed my eyes. Poor fellow, I never shall forget it." And here the tears stole down his weather-beaten cheeks. "He read day and night in a little book, which he said his mother gave him, and which was the only thing he saved. It was his companion every moment; he wept for his sins, he prayed, he kissed the book; he talked of nothing but his book and his mother; and at last he gave it to me, with many thanks for my poor services. 'There, Jack,' said he, 'take this book and keep it, and read it, and may God bless you—it's all I've got.' And then clasped my hand, and died in peace." "Is this true?" said the trembling astonished mother. "Yes, madam, every word of it." And then dragging from his ragged jacket a little book, much tattered and time worn, he held it up, exclaiming, "here's the very book too." She seized the Testa-

tament, desisted her own hand writing, and beheld the name of her son, coupled with her own on the cover. She gazed, she read, she wept, she rejoiced. She seemed to hear a voice which said, "Behold, thy son liveth." Amidst her conflicting emotion, she was ready to exclaim: "Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Will you part with that book, my honest fellow?" said the mother, anxious now to possess the precious relic. "No, madam, was the answer, 'not for any money—not for all the world. He gave it me with dying hand. I have more than once lost my all since I got it, without losing this treasure, the value of which, I hope I have learned for myself; and I will never part with it till I part with the breath out of my body.'

## A SUNDAY EVENING.

We had occasion, towards the close of last Sabbath day, after meeting, to ride a few miles into the country, on duty strictly professional. There was, if we may so speak, a holy quiet which reigned around, that made us more than ever rejoice in the hallowed associations of a New England Sabbath. How different from the Sabbath at the South! a day for Bacchanalian revels! The sun was declining towards the western hills, upon the summits of which appeared to rest vast pillars of cloud, painted with all the inimitable colors of heaven. The fields and woods around us were dressed in deepest verdure, interspersed here and there with plots of ripened grain, waiting for the reaper's sickle. The gentle zephyrs wafted to the ear the continuous roar of some distant cascade or waterfall, and the sweet music of the feathered choristers of the air. It was an hour for nature's worship in the temple of nature's God: and we could not but feel the risings of a fervent devotion, as we contemplated the evidences of the Creator's power, and wisdom, and goodness, every where combined around us. It was a Sabbath of nature—the heavens appeared hushed to repose, as 'every thing that hath breath' in the green earth below, each in its own appropriate way, lifted up its voice amid the solemn stillness to the worship and praise of God.

Nor were we disturbed in our meditations by any gross breaches of the sacredness of the day, by human beings. On the contrary, we were greatly pleased, and proud of our country, to witness the respect that every where appeared to prevail for the day. No where did we see men or women sauntering about the fields and roads. Here lay the neatly formed cocks of hay—a second crop from the same fields—just as they were prepared and left on Saturday night; not opened on the Sabbath, though a sunny day. There lay the rows of wheat and other grain, as they had been placed by the reaper in his progress—as yet ungathered into bundles, because it was the Sabbath and the residue standing, to be finished after the Sabbath should be ended. Not a workman did we see employed in any direction. But at the windows of almost every house, and we could not but be pleased with this evidence of the intelligence of the people—you would see the members of the household, each with a book or newspaper, engaged in reading. Or at the door you beheld the husband and wife in true pastoral love, fondling their tender charges in all the fondness of parental affection. Of such a population our country may well be proud. As long as this love of order and knowledge—this respect for religion and morality prevails, we need not fear that our republican institutions will come to an end. Let a gentleman come into New England, and visit the quiet towns of our interior on the Sabbath, and he will see at once the secret of New England's pre-eminence over the other States, in her thrift and intelligence.—*Gospel Banner.*

From the Western Messenger.

## THE LIGHTNING AND THE LANTERN.

## A PARABLE.

It was midnight. The loud storm was abroad on the face of the earth. The lightning flashed incessantly. The thunder shook the skies. The wind blew a hurricane. The rain fell in torrents. And a wanderer passed along the lonely road. He had lost his way, and was uncertain where he was going. And oftentimes he stumbled in the dark, and went astray from the road, and fell into pools of water, and tottered on the brink of precipices. And ever the loud storm roared after him—and danger yawned around him. Now and then a lightning flash, broad and blinding, lit up the heavens and the earth, and for a few seconds shone as in the broad day-light. But in an instant all was dark again, and again he stumbled and went aside—

'For he trusted to the lightning to guide him.' Then I saw a hand reach through the dark towards him, and in the hand was a lantern—and the lantern followed at his side till the wanderer reached forth and took it with joy—for he saw that it sent forth a steady, clear light in the dark. And I saw that he watched the sky no more for the lightning flash, but committed himself unto the lantern which he bore in his hand, and walked steadily and safely by its light, till he reached home.

And the Interpreter said to me—'So is it in the strait and narrow way that leadeth unto life.—He who trusts to sudden flashes of good feeling and excitement, follows no safe guide. For 'tho' they seem to come from heaven, they are not in the highest heaven where the calm light of the stars shineth—but are too much of earth, and come and go, and are glorious for a while, but leave the soul in as great, or even greater, darkness than before. It is only the steady light of habitual religion, seen and felt and followed at all times, which can be 'a lamp to our feet and a light to our paths.' Good feelings, religious excitements, revivals, can do us no good unless they can be arrested, and made to minister to constant and habitual good works. The light we follow must be steady, calm, unflinching, or it can be of no use in guiding us to our heavenly home.' C. P. C.

**EARLY CONVERSION.**—If I could lawfully envy any body, I should envy those that are converted to God in their youth. They escape much sin and sorrow; and resemble Jacob, who carried off the blessing betimes.—*Dodd.*

## NEW BOOKS.

**EGYPT**, Arabia Petrea, and the Holy Land, by an American, Greece, Turkey and Europe, by do. Dick's Historical Scenery, New Ed. Hill and Valley. Modern Society. Memoir of Mrs. Taylor. McCrie's Lectures on the book of Esther, Young Ladies' Gift, 2d Series, Memoir of H. Sinclair, Our Protestant Forefathers, Lily of the Valley. A Leaf from the Tree of Life, Christian Confidence, by Dr. Spring, Advice to a Young Christian, For sale by CANFIELD & ROBINS.

Sept. 14.

26

## NEW FALL GOODS.

**AARON CLAPP** has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him thus to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadcloths, Cassimeres, Sattinets; a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mouseline de Laines, London and French dark Calico Prints, Chally Patterns, a large assortment of Shawls and Ribbons, Gloves, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirtings, Tickings, Batting, Nua Bonnets, Traveling Baskets, Shell and Horn Combs, Bead Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.

Sept. 14.

26

## AGENTS WANTED.

**THE** subscribers will give employment to a number of faithful agents in circulating a very popular work.

Hartford, Sept. 12.

26

## BABYLON.

A POEM by C. W. Everest, now in press, and will soon be published.

Sept. 14.

26

## Cash paid for Pork in the Hog.

**THE** subscriber will commence purchasing Pork in the Hog about the 16th of Sept. Persons having Pork to dispose of, are invited to call and make arrangements with the subscriber, previous to bringing it to market. The highest price will be paid if it is the first quality, and if not, price accordingly. Cakes or skins will be expected with the Pork, for making Sausages. Also, will purchase Sags. New Lard, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, that the people may not be disappointed when they come. All are invited to come, that have money to buy.

J. M. GLAZIER.

No. 79 State street.

September 6.

25

## NEW BOOKS.

**POETRY** of Travelling, by Mrs. Gilman. Coleridge's Poetical Works, in three vols. Hoary Head, by Jacob Abbot. Devotions at Home. Language of Flowers. Book of Flowers. Basket of Flowers. Also, will purchase Sags. New Lard, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, that the people may not be disappointed when they come. All are invited to come, that have money to buy.

August 10.

25

## New England Sabbath School Union.

## Question Book, Vol. 1st.

## SECOND EDITION.

**SO** great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1.50 per dozen.

Hartford, July 20, 1838.

19

## JUST RECEIVED AND FOR SALE BY

**CANFIELD & ROBINS,** Large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.

Those desirous of purchasing will call. All orders from the country shall receive prompt attention. Also, JUST RECEIVED, NEW BOOKS. Ticknor's Medical Philosophy. Tindale's New Testament. The Mother in her family, by Dr. Alcott. Biblical Analysis or Topical arrangement of the Scriptures. Clark's Lectures to Young People.

July 13.

17

## WANTED,

**A** SOBER, respectable man, who has been accustomed to the general business of an Ingrain Carpet Factory, to attend to the Warehouse, &c. One who has been accustomed to the Drawing of Carpet Designs, and shading of Carpets, would be preferred. Also, a Carder and Spinner. None need apply unless they can give good references.

Address, post paid, to HENRY WHINFIELD & CO., Ingrain Carpet Manufacturers, Poughkeepsie, Dutchess county, N. York.

Poughkeepsie, August 7.

21

## Pensions to Widows.

**THE** provisions of the Pension laws, in favor of Widows of Revolutionary Officers and Soldiers, having been extended so as to include all those Widows who were married previous to the 1st of January, 1794, to men who had served as much as six months in the Revolutionary War. The subscriber offers his services to such as may wish for them in preparing and presenting their claims. And as he has the pay Rolls of many companies, some of which cannot be found any where else, his services under these advantages he believes have been found useful; any communications for him, sent to the Probate Office, the Pension Office, the Comptroller's in Hartford, or to his own office at East Windsor Hill, will be promptly attended to.

JESSE CHARLTON.

East Windsor Hill, July 26, 1838.

3wco19

## Hartford Female Seminary.

**THE** Fall Term of this Institution will commence on the first Wednesday of September, and will continue 22 weeks. For further information apply to the subscriber.

August 8.

5w21

## W. S. CRANE,

## DENTIST.

Exchange Buildings, North of State House. REFERENCES—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryant, New York.

March 31st, 1838.

1f3

## READ

## the following interesting and astonishing Facts!!

**FIVE THOUSAND CURES** performed in ONE YEAR by the use of Dr. W. EVANS' Medicine. Principal Office is at 100 Chatham street, N. Y. where the Doctor may be consulted personally, or by letter (Post Paid) from any part of the United States, &c. Persons requiring Medicine and Advice, must enclose a Bank Note, or Order.

## ON LOW SPIRITS.

**Low Spirits** is a certain state of the mind, accompanied by Indigestion, wherein the greatest evils are apprehended upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen, technically called Hypochondria, which are situated on the right or left side of that cavity, whence comes the name—Hypochondriasis.

**Symptoms.**—The common corporeal symptoms are, flatulency in the stomach or bowels, acid eructations, costiveness, spasmodic pains, giddiness, dimness of sight, palpitations, and often an utter inability of fixing the attention upon any subject of importance, or engaging in any thing that demands vigor or courage. Also languidness; the mind becomes irritable, thoughtful, desponding, melancholy, and dejected, accompanied with a total derangement of the nervous system. The mental feelings, and peculiar train of ideas that haunt the imagination and overwhelm the judgment, exhibit an infinite diversity. The wisest and best of men are as open to this affliction as the weakest.

**Causes.**—A sedentary life of any kind, especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse, or exercise, a dissolute habit, great excess in eating and drinking, the immoderate use of mercury, violent purgatives, the suppression of some habitual discharge, (as, the obstruction of the menses), or long continued eruption; relaxation or debility of one or more important organs within the abdomen, is a frequent cause. **Treatment.**—The principal object of treatment, are to remove indigestion, to strengthen the body, and to calm the spirits, which may be promoted by Exercise, Early Hours, Regular Meals, and Pleasant Conversation. The bowels, (if costive) being carefully regulated by the occasional use of a mild aperient. We know of nothing better calculated to obtain this end, than Dr. Wm. EVANS' APERIENT PILLS—being mild and certain in their operation. The bowels being once cleansed, his inestimable CHAMOMILE PILLS, which are tonic, anodyne, and antispasmodic, are an infallible remedy, and without dispute have proved a great blessing to the numerous public. Some physicians have recommended a free use of mercury, but it should not be resorted to; as in many cases it will greatly aggravate the symptoms.

To James Dickson, 36 Cornhill, Boston, Agent for the sale of Dr. Wm. Evans' Chamomile Pills Lowell, Nov. 15, 1826.

Dear Sir—Knowing by experience that every reference that the afflicted receive of the beneficial results of medicine, I cheerfully offer mine to the public, in behalf of Dr. Wm. Evans' Chamomile Pills. I have been afflicted for the last ten years, with distress in the head and chest; often so bad as to deprive me of sleep for three or four nights in succession, but have never found relief from any of my friends' prescriptions, until my wife saw the advertisements in the paper; when she persuaded me to send for some, which I did, and obtained two boxes and bottles, which resulted in almost completely restoring me to health, although I have not yet entirely finished them. Should you consider this any benefit to yourself, or the public, you have my cheerful permission to publish it.

Yours respectfully,

THOMAS K. GOODHUE, Centralst.

**ASTHMA, THREE YEARS' STANDING.**—Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms.—Great languor, flatulency, disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach, droopiness, great debility and deficiency of nervous energy. Mr. R. Monroe gave up every thought of recovery, and ere dispirited the countenance of every person interested in his existence or happiness, till I accidentally noticed in a public paper some cures effected by Dr. Wm. EVANS' MEDICINE in his complaint, which induced him to purchase a package of the PILLS, which he resolutely continued removing every symptom of his disease. He wishes to say his motive for this declaration is that those afflicted with the same, or any symptoms similar to those from which he is happily restored, may likewise receive the same inestimable benefit.

**LIVER COMPLAINT, TEN YEARS STANDING.**—Mrs. HANNAH BROWNE, wife of Joseph Browne, North Sixth st. near Second st. Williamsburg, afflicted for the last ten years with the Liver Complaint, completely restored to health through the treatment of Dr. Wm. EVANS.

**Symptoms.**—Ha'ital constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of the menses, pain in the right side, could not lie on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement in the functions of the liver.

Mrs. Browne was attended by three of the first physicians but received but little relief from their medicine, till Mr. Brown procured some of Dr. Wm. Evans' invaluable preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to intimate.

## JOSEPH BROWNE.

City and County of New York, ss. Joseph Browne, of Williamsburgh, Long Island, being duly sworn, do depose and say that the facts as set forth in the within statement, at to which he has subscribed his name, are just and true.

## JOSEPH BROWNE.

Husband of the said Hannah Browne.

Sworn before me, this 4th day of January, 1837.

PETER PINKING, Com. of Deeds.

**REMARKABLE CASE OF ACUTE RHEUMATISM,** with an Affection of the LUNGS—cured under the treatment of Dr. Wm. EVANS, 100 Chatham street, New York. Mr. Benjamin S. Jarvis, 13 Centre-st. New York, N.J. afflicted for four years with severe pains in all his joints, which were always increased on the slightest motion, the tongue preserved a steady whiteness; loss of appetite, dizziness in his head, the bowels commonly very costive, the urine high colored, and often profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing, with a sense of tightness across the chest, like a great want of due energy in the nervous system.

The above symptoms were entirely removed, and a perfect cure effected, by Dr. Wm. EVANS.

## BENJ. S. JARVIS.

City of New York ss. Benjamin S. Jarvis being duly sworn, doth depose and say, that the facts stated in the above certificate, subscribed by him, are in all respects true.

## BENJ. S. JARVIS.

Sworn before me, this 25th of November, 1836.

## WILLIAM SAUL, Notary Public.

96 Nassau street.

Dr. Wm. EVANS' OFFICE, No. 100 Chatham st. where he can be consulted at all times.

## PRINCIPAL OFFICES FOR THE SALE OF

## DR. W. EVANS'

## Camomile and Aperient Pills.

NEW YORK—100 Chatham street.

PHILADELPHIA—19 North Eighth street.

BOSTON—36 Cornhill.

This VALUABLE MEDICINE is to be had of the following Agents.

JAMES B. GILMAN, Druggist, No. 301 Main street Hartford; HUGHES & HALL, Middletown; JOHN A. WEED, New York; DAVID MITCHELL, Church street, New Haven; WM. S. WOOD, Stamford; J. W. TAYLOR, Westport; N. S. WORDEN, Bridgeport; IRA N. YALE, Miden; JOSIAH EDWARDS, Berlin.

May 18.

6m9

## WATCHES AND JEWELRY.

## STEELE &amp; CROCKER.

Have just received from New York, and are now opening a LARGE and splendid assortment of goods in their line—consisting of Gold and Silver Watches, of all kinds, and at all prices—some of the very superior quality and manufacture. A complete and beautiful assortment of JEWELRY, Breast Pins, Ear Rings, Finger Rings, Lockets, Chains, &c., all of the latest style, and best workmanship.

**GOLD & SILVER SPECTACLES**, a full supply—warranted first rate. Clocks and Watches repaired in the best manner, and at the shortest notice. Aug. 31.

## NEW FALL GOODS.

## A. F. HASTINGS.

Is now opening a complete assortment of seasonable DRY GOODS, among which are BROAD CLOTHS, CASSIMERES, AND SATINETTES, in a fresh and full assortment, some desirable styles for Boys' wear; MERINOES, an assortment rarely met with, in almost every quality and color, some of which for beauty, are seldom if ever equalled; BOMBAZINES, a complete assortment; CHALLIES, MOUSLIN DE LAINE, of entire new patterns, and cheaper than ever offered; FLANNELS, in white and all colors; some figured, patent do. warranted not to shrink in washing; SILKS, an entire full stock, among them are splendid Jet, Blue Black and colored, some small figured ones, the handsomest ever brought to the city.

The success the subscriber has met with in this branch of his business, has induced him to pay special attention to the fabric as well as richness of the article, and those who want durable and good Silks, will find it for their advantage to examine his stock.

Rich fall and winter French, English and American CALICOES, of modern patterns, among which are some Mouslin De Laine patterns. SHAWLS, HANDKERCHIEFS, &c. &c.

DOMESTIC GOODS in every style, Waltham and Hamilton Cottons, Cotton Yarn, Worsted for Working, Marking Canvas, &c. &c.

A new and as cheap as can be found in any establishment in the State.

Hartford, Aug. 31.

3w24

## HARTFORD

## Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

**THIS** Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry,	Job Allen,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.	Junius S. Morgan,
Albert Day,	Ezra White, Jr.
John D. Russ,	

ELIPHALET TERRY, Pres't. JAMES G. BOLLES, Sec'y.

March 23, 1838.

## PROTECTION

## Insurance Company.

Office south side of State-st. 2d road East of the State-House, Hartford.

**THIS** Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or simply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

## THE DIRECTORS ARE

David F. Robinson,	Hezekiah King,
Wm. W. Ellsworth,	Asahel Saunders,
Henry Hudson,	S. B. Grant,
Thomas C. Perkins,	Henry Waterman,
Charles H. Northam,	Joshua P. Burnham,
Ebenezer Flower,	Francis Parsons,
Alexander H. Pomeroy,	C Jeremiah Brown,
Philip Ripley,	